

*John E. Fairbanks*

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*BIBLICAL*

# SERMONS,

PREACHED IN ST. MATTHEW'S CHURCH,  
HALIFAX, N. S.

ON SUNDAY THE 9TH AND SUNDAY THE 16TH OF APRIL 1820.

ON THE DEATH OF HIS LATE MOST GRACIOUS  
MAJESTY

**GEORGE III.**

AND THE ACCESSION OF HIS MOST GRACIOUS  
MAJESTY

**GEORGE IV.**

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BY THE REV. ISAAC TEMPLE, A. B.

OF QUEEN'S COLLEGE, CAMBRIDGE, DOMESTIC CHAPLAIN TO THE  
RIGHT HON. GEORGE, EARL OF DALHOUSIE.

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HALIFAX:

PRINTED BY JOHN MUNRO.

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1820.

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TO the Congregation of St. Matthew's Church,  
these SERMONS, preached before them, and printed at their  
particular request, is most respectfully dedicated, by

Their very faithful Servant,

ISAAC TEMPLE.

HALIFAX, JUNE 6, 1820.

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## A SERMON.

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GENESIS—25th Chap. 8th v.—*Then Abraham gave up the Ghost, and died in a good old age, an old Man, and full of years, and was gathered to his people.*

**D**EATH is at all times, a momentous, and an awful subject. When we contemplate its ravages on mankind, and see our fellow creatures swept from the face of the Earth, and one by one dropping into eternity, we are strongly reminded of our own state, and the utter vanity of all sublunary enjoyments. The severe loss which those who are allied to the departed by the ties of kindred or friendship must sustain, and the deep affliction into which they must be plunged, naturally engage our thoughts; and while they excite our sympathy and compassion, lead us to meditate with seriousness and awe on the mysterious dispensations of an Almighty Providence. But when we see the Kings of the Earth, and Rulers of the People undergoing the doom allotted to every descendant of Adam, we are called on to consider, with more than ordinary attention, the common lot of humanity. There is something in the idea of Royalty; something which rivets our feelings, and almost induces us to doubt that the dread fiat has gone forth, even tho' the common space allotted to mortals has expired, and the lamp of life has been long but glimmering in the socket. If such be the feelings which the general contemplation of the subject, as referred to royalty, excites, how are they increased when the person has been the object of his people's affection and veneration? When

they can indulge with fond remembrance, the recollection of his paternal devotion to their interests ; his anxiety and perseverance to render them respected ; and his unaffected piety and resignation to the will of Heaven ?

Such was the character of the aged Patriarch in the Text ; than whom a brighter example of affectionate regard for the best interests of his people, and of unreserved obedience to the will of his God, is not to be found in the annals of sacred or profane history.—He knew that it was “righteousness *alone* that exalteth a nation,” and therefore made the revealed will of his Maker the motive and rule of his own actions and conduct : thus by his example as well as by his commands, shewing the sincerity of his trust and reliance on the Divine promises—Nor was that faith misplaced. What seemed improbable to human foresight—what seemed contrary to human reason—what seemed at variance with human maxims and opinions, was yet fully accomplished. Even in the period of his own life, he saw his people become a great nation ; he saw their enemies flee before them ; he saw them attain to a height of eminence and power that commanded respect, and *himself acquired the reputation of a mighty Prince* :—Thus was the man blessed that feared the Lord !

What then must have been their sorrow and affliction when he was gathered to his Fathers ? Although he had reached, as our Text informs us, “a good old age,” and could not, in the common course of nature, be expected long to survive, yet even this would but increase their grief ; for a real friend is rendered doubly dear when his cheeks are furrowed by the stroke of time, and his brows shaded with hoary hairs.—All that was now left them, was the remembrance of his counsel, and the influence of his example. Our Bible, which is but brief on this subject, shews that they profited by them.—With dutiful respect they committed his mortal remains to the tomb, and their future conduct was a pleasing comment on the feelings of their hearts.—The God of Abraham was also their God.

The melancholy and affecting intelligence which has just reached these shores from the Parent Country, has placed us in a situation similar to that of the descendants of the “faithful Abraham.” We also are left to lament the loss of



a beloved and aged Ruler. After a reign of nearly sixty years, our King is now "gathered to his people." This afflicting stroke of Providence has plunged the British Empire into the deepest sorrow and distress: and I doubt not that every loyal bosom within these walls sincerely participates in the general grief.—Indeed it is impossible that a British heart should not feel the loss of so gracious and venerable a Monarch; for every light in which we view his late Majesty, reflects but a brighter image of his private virtues and his public character. Although he ascended the Throne of his Ancestors in early life, yet he wielded the Sceptre with all the prudence and dignity of advanced age. Those holy principles which had been implanted in his breast during the tender years of childhood, "grew with his growth and strengthened with his strength," they accompanied him to the Throne, and were the basis of his conduct and the rule of his life. Amid all the confusion and disorder of a Court—amid the bickerings of party and the rage of contending Politics, he still preserved that steadiness of principle and rectitude of character which commanded the respect of all who approached him.—Whether we consider him as a *Man*, a *Christian*, or a *King*, he but rises higher in our eyes, and we are left to deplore, with increased poignancy, the loss we have sustained.

As a *Man* he was a model worthy the imitation of every subject within his Realms. When the toils of State were excluded—when the glare and splendour of a Court could be laid aside, he willingly and gladly descended to the more quiet and peaceful enjoyments of domestic life. In his own family he was a tender husband; an affectionate parent; a kind master. In the ordinary occupations of life, he would mingle with all the affability and zeal of a private individual. Thus by his Royal example giving a stimulus and energy to the improvement of his Country—nor was he less conspicuous as a good *Citizen and faithful Subject*. He paid implicit obedience to the laws of the land; and while he endeavoured to restrain others, showed them that he imposed nothing but what he was willing to submit to himself.

As a *Christian*, he was equally exemplary and consistent. Those heavenly truths which he had imbibed in his early years, were never deserted during his life. The stated

and public Ordinances of Divine Worship, he attended with the utmost regularity and devotion; and by his submissive deportment and pious demeanour, evinced the humility he felt, and the homage he considered due to the King of Kings. Each succeeding day he prostrated himself at the head of his family, to implore the blessing of Heaven on his Household and on his People. Nor in the more practical duties of Christianity was he less regular. He was remarkable for those graces and virtues which spring from the source of all truth. Gentleness and compassion—kindness and courtesy—sobriety and temperance, were predominant features in his character. His private charity was extensive, and the mode of bestowing it truly Christian, so that it might be justly said of him “his left hand knew not what his right hand did.” Often where poverty was repining in obscurity, and shrinking from the gaze of an unfeeling world, you might trace the silent and charitable hand of Royalty: dispensing its gifts without giving pain, and administering relief without being known.

O! that his bright example might teach the young and aged in every station of life, that piety towards God and love towards their fellow creatures may be exercised in every situation, and throw a brighter lustre on every rank.

As a *King*, he justly merited the love and obedience of his people. He commenced his reign by establishing his Throne on the sure foundation of religion and virtue. By his example and commands he inculcated the wholesome lesson, “that obedience to the laws of God is the best bulwark of the Throne, and the surest pledge of prosperity to the State.” The virtuous and the good he therefore kindly noticed and encouraged; but the vicious and profane he held in just contempt. The dignity and purity of his Court was never allowed to be polluted by the votaries of immorality and licentiousness; so far from it, where even virtue was suspected, it must not intrude until innocence was proved, and every trace of guilt completely wiped away. Thus the British Court was made the test of virtue, and the nurse of religion—the boast of Englishmen and the admiration of Europe.

His strict adherence to those wise and salutary princi-



ples, which first placed the Royal line of Brunswick on the Throne, no less deserves our gratitude and esteem. The smoothness of adulation, and the poison of flattery could never for a moment induce him to forget the solemn Oath, he took in the presence of his God and his people, but in the most arduous and difficult times preserved with fidelity, and dignity, the rights and privileges entire.

But in nothing did our beloved Monarch more conspicuously display his sincere zeal for the Redeemer's Kingdom, and his hearty desire for the honour and prosperity of his people, than in the late struggle which so dreadfully convulsed Europe. When Infidelity, that child of Hell, took deep root in a Nation bordering on the British Empire. When it began to extend its contagious poison to other Kingdoms—when it threatened to subvert the very foundation of our holy faith, and to overturn every Institution which for ages had been held sacred and venerable—when it sought to destroy every obligation that binds man to man, and man to his God, and to sever every link of domestic happiness and public virtue—when it strove to dash from the lips of suffering humanity its only cup of consolation and comfort in this life, and to blast with diabolical malignity all hopes of another existence—when it sought to replace these by rapine, bloodshed, anarchy and confusion, and instead of the cheering and animating hope of a glorious resurrection, pointed to the cold and dreary tomb as the last receptacle and everlasting home of all that constitutes man—then our Religious King, “the defender of the Faith,” stood forth the champion of the Cross, and the protector of his Country. The foul monster he spurned from our shores, and by his active and pious measures checked his first approach.

And when the iron hand of the Oppressor, the usual companion of infidelity and vice, issuing from the same Nation, spread over the face of Europe—when one Kingdom after another yielded to his unfeeling grasp—when, with relentless fury, he waded through blood and slaughter to gratify his insatiable ambition—when, with haughty scorn, he defied the Law of Nations and trampled on the dearest interests of Mankind—when he sought, by every means of specious fraud, open blasphemy and overwhelming force, to usurp universal Empire; and when, in fact, he had conquered and

enslaved the Powers of Europe—when he even threatened to unfurl the Banners of Infidelity and despotism on the British soil, and to destroy our happy and inimitable Constitution—then again the exertions and vigilance, the firmness and prudence of our faithful Monarch interposed, and stopped his wicked purpose. In the most trying and distressing circumstances; when deserted and forsaken on all sides, and standing alone, the solitary Champion of Religion and Liberty, he yet never yielded to despair; but with the surest confidence and firmest reliance, trusted to the help of his God, and the affections of his People: nor was his trust in vain; “for those that honour God, he will honour, while those who despise him shall be lightly esteemed.” The torrent which threatened to overwhelm the United Kingdom, was, by his prudent measures rolled back with double violence on the insulting foe, and by its mighty force hurled him from his throne: thus England rose to the highest pinnacle of fame, and Europe was declared free. But, before this happy period arrived, the mysterious hand of the Almighty, quenched in the Royal person the light of reason, and left him the object of his People’s commiseration and pity. The preparations of War, and the toils of State were now remembered no more.--To the endearments of conjugal affection, and the kind attentions of filial love, the Royal sufferer was alike insensible--all--all were forgotten. In this mournful state he remained, until nature was exhausted by a load of years, and his happy spirit returned to the God that gave it.--He is now “gathered to his people,” and we are left to bewail his virtue and his piety. Yes my Brethren, if, during his reign we have been blessed and happy--if we have been preserved from civil broils, and bloody persecutions--if the grasp of oppression, and the violence of the spoiler have never reached us--if our Country has not been polluted by the foot of an enemy--if our Temples have been unprofaned, and our dwellings unmolested--if our holy faith has been held sacred and protected—if our Civil and Religious liberty has been faithfully defended—if we have enjoyed happiness at home, and commanded respect abroad, surely we may be indulged in that tender and sacred sorrow, of which those \* sable ornaments are, I trust, but feeble emblems. Indeed every loyal bosom must feel in the afflicting stroke, that he is deprived of a friend, a father, and a King.

\* *Church Mourning.*

Yet shall we yield to despair? shall we repine and murmur that he is now taken from us? No! my Brethren, no!—"the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Let us rather bow with humility and submission to the Almighty's will; and kiss with adoration his afflicting rod: He wounds but to heal, and happy are they who profit from his fatherly correction, and look through the affliction to the hand which dispenses it.—Upon us this hand is plainly visible.—Not three years have elapsed since a virtuous and amiable Princess, the pride of the British Nation, in whom our fondest hopes of happiness and prosperity centered, and whose estimable qualities might well have been expected to realize our most sanguine expectations; a Queen, who, for more than half a century, had graced the Throne by every thing that is virtuous and praiseworthy; and a Prince, whose amiable manners, and philanthropic disposition are better\* known to my hearers than I could describe them, have in God's inscrutable wisdom been torn from us: "O Lord! how unsearchable are thy judgments, and thy ways past finding out." These repeated afflictions are awful calls to serious meditation and self inquiry. O! my Brethren, let not the present occasion pass away unimproved or disregarded; let every one of us apply to his own heart the sorrowful subject we have now been considering.—Let us examine and see whether our individual disobedience may not have justly incurred God's anger, whether our own sins against the King of Kings have not added to the load of our national wickedness.—Let us fall low before his footstool, and confess with humble minds and contrite hearts, our rebellion against him.—Let us implore his forgiveness for the past, and intreat for strength and grace to serve him truly for the time to come.—Let us, instead of repining, consider what undeserved blessings have been conferred on us for so many years; and let us thank God, and bless his holy name for all the innumerable instances of his love and mercy.—Let us, while we lament our late beloved Sovereign, follow, *like the descendants of the aged Patriarch*, his piety and virtue.—Let us look as he looked for redemption and salvation to the blessed Jesus, and let that hope increase our piety and influence our lives.—Let all the Christian graces which were so conspi-

\* *The Duke of Kent resided for some years in Nova-Scotia.*

cuous in him, rouse us to action, and stimulate us to exertion. — Let the same zeal be displayed for the honour and glory of God. — Let our attendance on the public service of our Heavenly Father be as punctual, and our devotions as serious and devout. — Let our private worship be as regular, and our public actions as unexceptionable. — Let our love for our fellow creatures be as tender, and our deportment towards them as kind. — Let our patriotism be as pure, and our obedience to the laws as sincere. — Let the Bible be the guide of our faith, and the rule of our conduct: Then indeed shall we display our affectionate regard and sincere respect for the blessed memory of our departed King; and then may we humbly hope for the continued blessing of the Almighty on ourselves, our country, and our posterity.

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## A S E R M O N.

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2d KINGS, 11th Chap. lat. pt. 12v. — *God Save the King.*

**T**HE last day I addressed you from this place, I took occasion to direct your thoughts and meditations to the great National loss we had sustained by the death of our late beloved Monarch ; and at the same time to point out the beneficial and lasting effect which this visitation ought to produce on our hearts and conduct : I consider it now no less a part of my office as a Minister of the Gospel, to invite your attention to an important duty strongly inculcated in the Christian system, to the attentive consideration of which we are particularly called at the present moment---I mean our duty as civil subjects.

The words which I have chosen for my text are the joyous acclamations of the people of Judah for the life and prosperity of their new King. The mention of Kings may be found in Holy Writ as early as the time of Abraham ; and we afterwards see Saul set over the people of Israel by the special appointment of God himself- -thus, in the first book of Samuel it is written, " And Samuel said to all the people, see ye him whom the Lord hath chosen, that there is none like him among all the people." This mode of government we can also trace in the History of that ancient people down to the very period when they ceased to be a nation. Often, it is true, their Rulers were cut off, and their thrones usurped, as a punishment for their idolatry and rebellion ; and such was particularly the case about the time of which our text treats.

Jehoram, the Grandfather of Jehoash, King of Judah, incurred the Divine displeasure by following the wicked counsel of his wife Athaliah ; by her advice he set up the idolatrous worship of Baal, and enforced it on his subjects. At his death his son succeeded to his throne, and to his wickedness ---but the Lord seems now to have "laid bare his arm," and executed vengeance on Athaliah by the hand of his appointed avenger Jehu ; and at the same time to have subjected the whole nation to the oppression of Athaliah. On hearing of the death of her son, she proceeded to destroy all the seed Royal, and had nearly accomplished her treacherous and diabolical purpose ; but the Lord, though he suffered them to be punished for a time, did not entirely forsake them ; he preserved, by the hands of his Priest, one of the sons of the late King, and in due time restored him to the throne of his forefathers. From their conduct, and their joyful exultation at his appearance, we may fairly infer how sensibly they felt their late miserable condition, and the happiness and prosperity they expected under the rightful heir to the throne ---"And he brought forth the King's son, and put the Crown upon him and gave him the testimony ; and they made him King and annointed him ; and they clapped their hands and said God save the King." Such is a brief view of the circumstances connected with the Text, which while they display God's justice in punishing the wickedness and rebellion of a people against him, at the same time manifest his protecting care of that appointment, which, in his infinite wisdom, he had adopted as best suited to the wants and condition of mankind.

It would be unnecessary and perhaps unbecoming the solemnity of this place, to enter into a minute investigation of the different forms of Government which have prevailed since the Jewish Monarchy, at different periods, and in different parts of the world ; but I think we may assert without fear of contradiction, that *in general*, the Monarchical form, under some shape or other, has been the most prevalent and the most beneficial, the most friendly to liberty, and certainly the most permanent.—There can however be no impropriety in directing your particular attention to that free and happy Constitution under which we live, and to the numerous blessings which flow from it : the contemplation, if duly and properly applied, will not fail to raise our hearts in

grateful thanksgiving and praise, to the merciful "giver of every good and perfect gift," for his extraordinary favour, and also call us to the discharge of those particular duties which arise from it.

The British Constitution has been the work of ages ; raised and matured, under the divine blessing, by the wisdom and experience of her best and ablest sons : the most excellent parts of the various forms of government that have ever prevailed in the world, are so happily blended, and so equally poised in this noble fabric, that each part serves to beautify and support the other. The prerogatives, the privileges, and the rights of each individual member, are so clearly and nicely defined, that (humanly speaking) they cannot injure or oppress each other. The course of justice flows on in so pure and steady a course, that the Peasant is as safe in his Cottage, as the Nobleman in his Castle, or the King in his Palace. But what preserves the harmony of the whole, and constitutes a great part of its strength is the regular succession to the Crown. When this is interrupted, anarchy, confusion and oppression usually ensue.—\*“No experience,” says the late eloquent Mr. Burke, “has taught us, Englishmen, that in any other course or method, than that of an hereditary Crown, can our liberties be regularly perpetuated and preserved as our hereditary right. An irregular convulsive movement, may be necessary to throw off an irregular convulsive disease. But the course of succession is the healthy habit of the British Constitution. Hence it is, that the people of England will not at this day ape the fashions they have never tried ; nor go back to those they have found mischievous on trial.—They look upon the legal hereditary succession of their Crown as among their rights, not among their wrongs ; as a benefit, not as a grievance ; as a security for their liberty, not as a badge of servitude.—They look on the frame of their Commonwealth, such as it stands, to be of inestimable value ; and they conceive the undisturbed possession of the Crown to be a pledge of the stability and perpetuity of all the members of our Constitution.”

Such is our admirable Constitution, which has stood the test of ages, and been blest in an extraordinary manner.—

\* *Mr. Burke, on the French Revolution—Edit. 2d, p. 34-36*

What cause for thankfulness and joy have we not, when we look around us, and compare ourselves with other nations? Have we not seen them convulsed with all the horrors of war, and their soil moistened with the warm blood of their own children? Have we not seen hostile armies marching from one end of their country to another? Have we not witnessed the Banners of the oppressor unfurled on their very ramparts, and the best of their sons dragged from their family and friends, to fight in the ranks of their cruel and relentless enemy? Like the Kingdom of Judah, have we not seen their thrones usurped; their constitutions destroyed; their people enslaved? What on the contrary has been the case with ourselves? In the midst of war, we have been living in peace; in the midst of oppression, cruelty, and bloodshed, we have enjoyed liberty, comfort and happiness; amid ruin and devastation, we have risen to eminence and glory; amid the tottering of Thrones, and the ruin of Empires, we have seen the British throne stand firm, and her constitution unimpaired; amid the terror of civil broils, and the horror of domestic warfare, we have lived under the mild and equitable distribution of just and merciful laws. O! "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous?"

Let us, my Brethren, be thankful for these great and invaluable blessings. Let us strive by every means in our power to preserve them for ourselves, and hand them down, undiminished, to our posterity. At the present moment we are particularly called on to shew our love and attachment to our venerable Constitution. The head which formerly guided its counsels, and directed its operations, is now laid low; and those high and important duties have devolved on another. The people of Judah hailed with exultation and delight their new King, and invoked the blessing of the Almighty for his life and prosperity: Surely we have much more reason to rejoice, and reiterate the same loyal prayer. They, indeed, were about to free themselves from the shackles of slavery and oppression, but they had no security for the future: We but continue as we have been, in liberty and happiness; we have every security that human foresight could provide; and we have more, we have the experience of nearly the last ten

years of the equitable, merciful and steady government of the illustrious person now on the throne ; we have seen him pursue those wise and salutary measures begun under his late beloved father ; we have seen those plans crowned with success ; we have seen our country rise under his auspicious sway, to a height of eminence and glory, never acquired by any people on earth.— Yes, my Brethren, every man, in whose bosom glows the warmth of patriotism ; who is attached to the land of his forefathers ; who values the comforts of his home, and the blessings of liberty ; who loves the memory of the departed, and blesses his name, will, whether at home or abroad, re-echo, from the bottom of his soul, the pious and patriotic exclamation, “ God save the King.” For, by every tie that *binds us as men* ; by every feeling that *animates us as Britons* ; by every principle that *actuates us as Christians* ; we are bound to bless our Ruler and to support his lawful authority.

As *Men*, we are bound by gratitude for his protection of our interests. To his wisdom and prudence is entrusted the sanction of the Laws, which are enacted for our benefit and security, and to his care is committed the due administration of them ; an office which must be allowed to be necessarily encumbered with anxiety, and fraught with innumerable difficulties. What vigilance and care—what circumspection and foresight are there not requisite to preserve entire, our peace and comfort, even in private life ; how much more arduous then must be the duty, to watch the different occurrences that are daily passing, and to take advantage of what seems favourable, or to provide against injuries, which they may probably produce to the public weal. Our domestic and peaceful enjoyments are not a little owing to the prudent management, and just administration of public affairs.— These are so intimately blended together, that what benefits or injures the whole body, usually affects all its parts, in the same proportion. Unless then ingratitude strongly predominates in our hearts ; unless we forget what man owes to man, for benefits received, and for comforts enjoyed, we shall not hesitate to honour our lawful Sovereign, by respect for his person, and obedience to his laws.

As *Britons*, we have more endearing and binding reasons for our respect and attachment. We cannot forget, that

it was the ancestor of our present King, who came to our relief, when we were threatened with the blind and oppressive thralldom of a \*foreign Prince, in what we hold most dear and sacred, our Religion. We cannot forget that under the mild and equitable house of Brunswick, we have enjoyed the blessings of liberty, and the full security of our rights and privileges. We cannot forget, that under our late beloved Sovereign, the exertions of industry have been encouraged, and our property and possessions held sacred and protected; we cannot forget that our inimitable constitution has been preserved and upheld; that the humble cot of the Peasant has been held by as secure a tenure, as the throne of the Monarch. We cannot forget that wealth and opulence have poured into our country in an uninterrupted stream; that our Agriculture and Commerce have attained to a height never before witnessed. We cannot forget that the Almighty has given victory to our arms, and stability to our Counsels; that under our present and late King's administration, he has blessed and prospered us, and raised us to the head of nations. And shall we now turn away from the son of him who has thus rendered us blest and happy? Shall we refuse the homage and respect due to his exalted station? No! my brethren, no! every feeling of gratitude; every sentiment that inspires a British heart forbids it. The King is the head and bulwark of our nation, and we will honour and obey him.

As *Christians*, we are still more strongly bound and enjoined to honour and obey him that hath the rule over us. For, if we have any love for our religion—if we have any desire to promote our Redeemer's Kingdom—if we are at all zealous for the honour of God—if we are endued with the spirit that dwelt in the heart of Christ and his Apostles, we shall certainly respect and love the person, who, from his exalted situation, and by the laws of our Country, is required to promote, to encourage, and to protect piety and godliness. The language of inspiration strongly inculcates such feelings. St. Paul tells his Roman converts, that to honour and obey the Powers that be, is their imperative duty: and let it be remembered that the Kings and Rulers of that period were the decided enemies of the Cross, and oppressed and persecuted its Disciples and Professors. "Let every soul" says he, "be subject unto the higher powers; for there is no

\* *James II.*

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power but of God ; the powers that be are ordained of God ; whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. Render to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honour to whom honour." And how exactly does St. Peter's exhortation agree with this—"Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King as supreme ; or unto Governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. Honor all men---love the brotherhood---fear God---honour the King." Such are the precepts of our Holy Religion---precepts, not indeed agreeable to the visionary, the idle, and the discontented ; but whose utility and excellence have been universally acknowledged by the good and peaceable in every age ; and whose high authority is sufficient to procure their strict observance by every true and conscientious Christian.

These holy principles, my Brethren, are particularly required to be brought into action at the present moment, for the designs of the wicked are abroad in the Earth ; the poison of infidelity and the dæmon of confusion have planted themselves even on the British soil. Men lost to every feeling of humanity and peace, have, with the greatest diligence and care, wandered from one end of the Empire to the other, scattering, as they went, the seeds of their diabolical designs. Liberty and happiness their specious pretence ; but anarchy and confusion their real aim. In the poor man's Cottage, where peace and contentment ; sobriety and industry ; religion and virtue took up their abode ; have they, with malignant cunning, endeavoured to substitute idleness and discontent. With all the ribaldry of wit, and all the grossness of profanation, have they striven to destroy the faith of the wavering ; and to blast their hopes of felicity forever. They knew that a good Christian could never be a bad man, or an undutiful subject, and therefore, commenced the work of disorder, by endeavouring to overturn the pillar of his faith, and the ground of all his hopes here and hereafter---HIS BIBLE. Upon this holy volume they were aware our Constitution and our laws were grounded, and therefore, at it they levelled the first blow.---Take away the foundation, say they, and the superstructure must soon follow.



If these wicked and misguided men could have succeeded in their treacherous purpose, what evils might we not have expected? If experience, my Brethren, has a warning voice, we certainly may profit by her call. She directs us to a strong and awful example. What was the result of such proceedings in a nation bordering on Britain? Did not they commence their reign of destruction and bloodshed, by undermining every religious principle? Did they not first attack the Altar, and afterwards overturn the Throne? And when the ruin was completed, did the pretended friends to liberty, bestow on their fellow countrymen those boasted but absurd "Rights of Man," that liberty and absolute equality they had promised them? Did they make them more happy or more free?—Oh! no! Persecution and bloodshed was now their lot. A mock trial and a bloody axe stopped their complaints and silenced their remonstrances. The dagger of the assassin was openly plunged, not only into the hearts of men, but with all the rage and brutal ferocity of fiends, was it planted against the bosoms of unprotected women, of harmless innocents, and venerable age. Every feeling of humanity was lost; every tie of kindred or friendship was severed; and the scowling frown of distrust marked every brow. Nay, to such an incredible height of rebellion and blasphemy did their bloody and reprobate minds carry them, that even in their boasted and enlightened Senate, was it proposed with unbounded acclamations and applause, to make Atheism a part of the public education of youth. But to what did all this irreligion and destruction bring them in the end? They were reduced to abject slavery; and finally their Country became the seat of war, and their very Capital the abode of their enemies. Would any of my hearers, any who value the happiness of their Country, wish to see Great-Britain involved in such misery and destruction? If they would not, let them bless and honour our lawful Ruler; let them pay implicit obedience to the Laws of the Land; let them support with sincerity and zeal the good order of society, and the peace of the realm. Men there *have been* who sought our ruin.—Men there *are*\* (if we may believe the intelligence which has just reached us) who can herd together for the purpose of blood and murder; who with the cool delibera-

\* *The news of the Cato-street Conspiracy had very recently arrived.*

tion of the most consummate villainy, can prepare to assassinate those whom they ought to honour and respect; who can, in their midnight den, plot the destruction of all that we hold dear; but I trust every attempt to subvert our Constitution will be fruitless and vain; yet while we possess this confidence, let us shew forth, particularly at this moment, when our King is but just seated on his Throne, our willingness and anxiety to perpetuate the blessings handed down by our forefathers; and especially let us praise and glorify the Lord our God for the inestimable blessings we have so long enjoyed. Let us retire to meditation and self inquiry. Let us see whether we have been punished as we deserved. Let us see whether our conduct has been more religious and virtuous than the people of Judah. Let us see whether our love and gratitude to God are better proportioned to the benefits we have received. They suffered confusion and oppression, by their wickedness; why may not we? Do we never forget his judgments?—Never blaspheme his holy name?—Never neglect his worship?—Never profane his Sabbaths?—Never tread under foot his dear Son, and put him to open shame?—Never grieve his holy spirit? Alas, may not the Lord too justly visit for all these things?—Let us arise then and earnestly seek the spirit of God to purify ourselves and our Country, lest that awful punishment come upon us that threatened the Jews—"ye shall be consumed both ye and your King." Let every one strive through the grace of God, to honour his holy name, and discharge the great duties essential to the Christian character. Let our trust in God be visible to our Children and dependents, by a regular attendance in the house where his honour dwelleth, and by a devout observance of private worship. Let no blasphemous or wicked publication be allowed to enter our dwellings. Let our families be brought up in the principles of our Bible. Let it be read with Prayer each succeeding day, that God may bless it to our everlasting comfort. Let us ever remember and strongly impress it on the minds of all subject to us, that in the service of the Lord only is prosperity and happiness to be found. That the safety of ourselves and our Country depend on our submission to the will of God and our observance of his law; that it is his arm alone that can save us, "except he keep the City a watchman waketh but in vain."

If we do this, we may humbly hope that God will still

els within itself—that God will bless and save  
all. *Yours truly, J. H. SMITH, 20 Feb. 1843, Nauvoo, Ill.*

Christ our Lord. Amen.

If we believe we may finally hope that God will